Volume LXIII CHICAGO, APRIL 8, 1909 Number 6

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Resurrection

Fair Spring tripped lightly o'er the sod
With new commission straight from God
To resurrect the Earth;
"Arise, arise," she cried full loud,
"Cast off your swathing winter shroud
And banish cold and dearth;"
"Throw forth your leaves, O barren trees,—
Pour out, O birds, your melodies,
And praise your maker's worth."

O heart of man, shall you alone
This resurrection time disown
And sit here dumb and cold?
Lift up your voice in grateful praise
To him who blesses all your days
And sends you joys untold;
Let all your pulses beat in tune
With Nature's great mysterious rune
That bids all life unfold.
O man and earth, both roused from sleep,
Together God's true Easter keep.

1909. ALTHEA A. OGDEN.

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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, APRIL 8, 1909 NUMBER 6

SPRING TWILIGHT.

Singing in the rain, robin?
Rippling out so fast
All thy flute-like notes, as if
This singing were thy last!

After sundown, too, robin?
Though the fields are dim,
And the trees grow dark and still,
Dripping from leaf and limb.

'Tis heart-broken music—
That sweet, faltering strain,—
Like a mingled memory,
Half ecstasy, half pain.

Surely thus to sing, robin,
Thou must have in sight
Beautiful skies behind the shower,
And dawn beyond the night.

Would thy faith were mine, robin!
Then, though night were long,
All its silent hours should melt
Their sorrow into song.

—*Edward Rowland Sill.*

The following letter which appears in the *Philanthropist* for April from Helen Keller, the gifted seer whose dark world has been so illumined by knowledge, is its own explanation. It is so wise and inspiring that we are glad to extend its circulation.

My Dear Miss Stover:—

I greatly appreciate the work of the American Purity Alliance, and I am indeed glad to become a member of the General Council.

I am convinced that a large part of the sin in the world is the result of ignorance. Knowledge is the most efficient weapon against the wicked who would cause the innocent to fall. It is a commandment that no one shall be denied his daily bread of instruction; for blessed are they who hunger and thirst after righteousness. Even those whom the evil ways of the world have enslaved have often a hidden purity of heart. Their souls are not spoiled, but buried in ignorance. The white light of knowledge dispels the sin which covers them. We know now that to save souls may be but to reveal their nobility.

So I am delighted to join you in your efforts to promote purity everywhere by means of a campaign of education, and I will do all I can to help forward the work of the Alliance.

With cordial greetings, I am,

Sincerely yours,

Wrenthan, February 17, 1909. HELEN KELLER.

The Western Conference News Letter for April speeds the parting and welcomes the coming Secretary of the Western Unitarian Conference. Mr. Backus retires to take up the work at Minneapolis and Ernest C. Smith lays down the tasks which he had recently assumed at Green Bay, Wis., to enter upon the perplexities of the Secretaryship, at which Mr. Backus has served his time. The perplexities of an ecclesiastical functionary are great under any circumstances; those which beset a "Unitarian" functionary are peculiarly embarrassing, and the word "Western" heightens the perplexity. The cause is unspeakably larger than the "Directory"; the movement is so much wider than the organization. Unitarianism as interpreted by the Western Conference is getting away from itself more and more. UNITY rejoices in the courage with which these brethren enter upon their new fields of labor, and congratulates Minneapolis and the Western Conference on the fact that they still keep the flags flying and have found hands that are pledged to bear them forward.

The *Universalist Leader* for last week contains an editorial on "Thoughtless Prayer," having special reference to the worship element in church service. It is a delicate subject, too delicate for cold discussion, at least in the brevities of an editorial note; but around this question gather the highest perplexities of the truly progressive church and its minister today. But one thing can be more irreverent than much that passes for prayer in the Sunday program, and that is an irreverent dismissal of all attempts and a sullen attempt at abandonment of all oral expression of the gratitude and aspirations of the soul. There is an interpretation of such prayers that is illogical, unscientific and absurd. There is an experience of prayer that is justified by the profoundest psychology, welcomed by the freest art and required by the soul in its highest moments and finest development. The evolution of religion is not away from altars and hymns, ascriptions and benedictions, but towards an exaltation, a nobler and on that account a freer use of the same, than any yet realized in the temples of Jew, Christian, Mohammedan or Pagan.

Our neighbor, the Rev. Dr. W. E. Barton of Oak Park, writes wisely in the *Interior* for April first concerning the "Probation for Minor Criminals," a subject which is now stirring up much discussion and some bad blood among the lawyers and judges of Chicago and the law-makers at Springfield, Ill. The probation of youthful delinquents having proved, in competent hands, such a splendid instrument in the prevention of crime and the reform of criminals, Judge Cleland of the Municipal Bench of Chicago has been applying the same principle to adults, with a result exceedingly gratifying to the moralist as well as to those most intimately interested, but alarming to his fellow-judges on the bench and to certain members

of the bar. For the time being Judge Cleland is in official disgrace. The indeterminate sentence law is also menaced by a powerful lobby at Springfield, and the end is not yet. The question of the legitimacy of Judge Cleland's practice is one for experts alone to decide, but for reasons so well advanced by Dr. Barton, if it is not now "good practice," the time is coming when it will be. We echo the question of the *Interior*, "Why put a man in jail if there is a better hope of his quitting his meanness without that experience?"

Last Sunday, the ninety-ninth anniversary of the birthday of James Freeman Clarke, was celebrated in the Guild Room of the Church of the Disciples, Boston. Even Boston has not yet realized the breadth of that man's vision, the strength of his independency and the radical penetration of his thought. Dr. Clarke's powers were so well balanced, his temper so gentle, his spirit so fair, that his contemporaries were reconciled to what in weaker hands and less symmetrical characters would have brought alarm, distress and disruption. But even Dr. Clarke did not escape all these, and still there are those who will praise the man who are not prepared to accept either his message or his method. UNITY gladly joins with those who would honor the memory of the founder of the Church of the Disciples in Boston, one of the two or three Unitarian ministers who would dare exchange pulpits with Theodore Parker, causing thereby a large schism in his own church, and the author of "The Ten Great Religions," one of the earliest text books in comparative religions, a book not yet to be dispensed with, notwithstanding the growth of knowledge in this direction since its first publication in 1871.

The London correspondent of *Y Drych*, the organ of the Welsh people of America published at Utica, N. Y., transmits an interesting address, delivered in his mother tongue with classic purity, by the Hon. D. Lloyd George, Secretary of the Exchequer, on taking the chair at a recent church concert held at a Welsh Baptist church in London. The following extract we translate for the benefit of the readers of UNITY. He said:

"Dear Fellow Countrymen: I am glad of the opportunity of coming into such a meeting as this, away from all travail concerning the 'administration,' the 'army,' the 'navy,' or 'investigations into the amount of beer consumed per capita in the realm.' I take great pleasure in these song gatherings of the Welsh, carried on in the language of Boadicea, the speech that was used two thousand years ago and which will be sung generations to come. When the latest 'Dreadnought' will be exhibited in the British Museum, when the 'Territorials' will have been forgotten, Londoners at week's end will be hurrying on their aeroplanes to Wales for the pleasure of hearing the language spoken and sung in its purity. The Irish seek me daily, for what? Not for an increase of pensions but for appropriations that will enable them to give the children of Erin instruction in Gaelic. We have our tongue free of cost; it was given to us by our mothers at the firesides of countless straw-thatched cabins. I hear the boys and girls here singing the same songs that I used to hear sung twenty-five years ago by the boys and girls in the slate quarries of Wales. They are singing them without the loss of a syllable or the slighting of a letter. It is a great privilege to listen in this metropolis to these inspiring songs so effectively rendered."

The Senior Editor is again back at his desk and hastens to thank his colleagues for the efficient way in which they kept the editorial hopper supplied. He also congratulates the readers of UNITY over the good things offered them by virtue of his absence. His itinerary led him through the lands of floods and buds, some spiritual gleanings from which lands are indicated in the Palm Sunday Sermon which is made available to the UNITY readers in this issue. At Vicksburg, Natchez, Meridian, Birmingham and Sewanee opportunity was given him to deliver such fragments of his message as was within his power. At the first place, he happened in time to speak the closing word to a state convention of Jewish Sabbath school workers for the state of Mississippi. Of the eleven addresses delivered by him, eight were delivered in Jewish synagogues; one in the high school of Birmingham and the others at the University of the South, an Episcopalian institution. Everywhere there was cordial hearing and encouraging fellowship. Every day there was an opportunity to study social problems, racial perplexities and theological antagonisms at short range. If any doubt that things are growing better for black and white, in church and state, let them take a trip southward, visit old battle grounds, talk with the survivors and face the future with them.

The April Monthlies

A perplexing stack lies before us, of the April output of the magazine industry. They are good to look at though dangerous. The "good things" will prove such seductive temptations. It is a case of yielding to good reading to the loss of better reading, or rather to the death of closer study of still more standard things.

The Century contains no less than four additional articles on Lincoln, centering around the awful tragedy. It has further tempting biographical studies of St. Gaudens, Joseph Jefferson and Joel Chandler Harris.

Current Literature contains some interesting material in its recent poetry department for the public to try out. The "Lost Poem" of Kipling has been discovered. Who will find the lost Lincoln quotation recently asked for by UNITY? Here is a new poem to Lincoln and a tempting announcement of the new book of collected poems of our friend, William Herbert Carruth, whose "Each in His Own Tongue" is so well known to readers of UNITY and beloved by all who know it. Much space is given, of course, in this as in other journals, to the Roosevelt-Taft episodes in current history. Barring the privilege of reading the whole article, the discussion of Lincoln Steffens' "Message to the Church" in this number is commended to our readers. Indeed the "Religion and Ethics" department in this magazine is always rich.

McClure's gives us Cleveland's "Opinion of Men" and an article on "Conquering Spinal Meningitis."

The Biblical World gives its chief editorial space to a discussion of "Religious Education and Social Duty."

Everybody's has an interesting study of "Alcoholism: Its Causation and Its Arrest," by Dr. Samuel McComb, who handles his subject from the standpoint of the Emmanuel Church Movement in Boston. Here surely is a field belonging peculiarly to the domain of psycho-therapeutics.

The American Magazine has some more interesting Cleveland material. In "In the Interpreter's House," Peter Dunne in straight English outdoes Dooley in discriminating analysis and ethical grasp of current events, living men and issues. This department is something never to be skipped.

The Review of Reviews has an interesting and encouraging article which tells "The Truth About Dry Farming" and an alarming article on "Soil Erosions in the South." Perhaps it proves the old adage that "there are two sides to every question" even to the question of the "Rules of the House," for two congressman have been summoned to give the pro and con of it. The defense of present practice will, when tested in the light of actual facts and "The way it works," seem very much like a somewhat successful attempt to prove that black is white.

Scribner's has at least one solid article that bears on current problems; that on "Federation of Railroads," by Prof. J. Lawrence Laughlin; and the "old soldier" and those who will faithfully study the story of the awful war that it may be avoided forever more, will be glad to read the first installment of "General Sherman's Letters From Home."

The *Atlantic* offers "The Ultimate Race Problem," an article by Prof. Kelly Miller of Washington, of great wisdom, significance and timeliness. And Bliss Carman's poem, "At the Making of Man," is a contribution, if we mistake not, to permanent literature.

The Philadelphia Congress—Another Noble Venture

We take pleasure in handing our readers this week supplemental pages containing the bulletin which announces in detail the purpose, constituency and program of the "Congress of Religious Liberals" which is to meet in Philadelphia April 27-30.

The name as it appears on the bulletin is a ponderous one; as curtailed in this note, it is still an ambiguous one, and, like all previous attempts, if this organization lives, the name will be subject to revision. It may be beheaded or curtailed or abandoned.

This is an attempt to federate, at least for spiritual sympathies and practical efficiency, all forms of religion which are actuated by common ideals and committed to the great discoverable and demonstrable fundamentals of the spiritual life; love, faith, justice, communion, worship. While this movement is a *de novo* one it is by no means a Melchizedek—without father and without beginning. The Free Religious Association at Boston, the Parliament of Religions in Chicago in 1893, its direct child, the Congress of Religion, organized in 1894, the New York Conference of Religion, organized soon after, are all ventures in the same direction, and to the skeptic and the conservative their history can easily be so interpreted as to prove the futility of the attempt, or at least the imbecility of the experiments. But to the students of religious progress, to the believers in spiritual realities and the universality of the religious sentiment and the moral ideal, all these experiments have been glowing prophecies, Messianic movements, and their achievements have at least been so many John the Baptists crying in the wilderness of dogmatism and sectarian divisions, "Prepare ye the way of the Lord!"

The ambiguous member in the title is the word "Liberal," the word that will give the projectors and workers, here as in previous attempts, trouble to interpret; for nothing is more obvious to the student of current religious thought than that any just application of the word destroys it as a word of designation. For surely, the so-called "Orthodox" and by implication *il*liberal denominations hold great souls and free minds who are doing yeoman service for liberality of thought, scientific and progressive interpreters of religious doctrines and documents; while on the other hand, the so-called "Liberal denominations" contain many men and women too, who are essentially dogmatic in their spirit, narrow in their sympathies, conservative or reactionary in their tendencies.

But, while religious federations, so-called, do exist, from which the Unitarian, Universalist, Progressive Friends, Independent and other religious organizations allied to the same, are deliberately excluded, it may be well to write the word "Liberal" large and clear on the banner that "he who runs may read." If those who rally around it can be true to its inspirations they will promptly come, as their forerunners have, to the time when they will be willing or glad to ignore or cast aside their own "tags." Surely, the federation of religion that is to obtain will be less and less conscious even of the dual division that gives rise to the names of "orthodox" and "heterodox." For this reason, if we mistake not, the topic that will awaken most interest, that probably will serve as the keynote of the meeting, is that to be discussed by Mr. Gannett on Wednesday morning, "What is Religious Liberalism?" However he may handle it, we may safely assume that he will conclude that it is no "ism" at all but that it is something that will eat up "isms," that delights in work and rests in love and faith; in short, such a many sided thing as is indicated by this thoroughly noble program which will, if worthily realized, prove not only a great joy and inspiration to

those who may be able to attend, but an encouragement, inspiration and guide to the unnumbered thousands more who in Europe and Asia as well as in America will catch some rays of the light it sheds abroad, take heart and go on. UNITY awaits with great interest the realization of this program and again takes pleasure in commending it to our readers.

The Things That Remain

It is a mistake to confound the products of the spirit with the spirit itself. Religion, in its struggle for expression, has created the church with its institutions, order and organization. It appears now as though we are to have a demonstration that no form is permanent or necessary: that when forms become stereotyped and ideals petrify into cold and lifeless observances, they will be left high and dry beside the current of life, which will hasten to create new channels for itself and find outlets in new directions. Undoubtedly institutional religion is passing through a period of decadence and of neglect. The complaint is made from within its own constituency of depleted congregations, deficient ministry, and waning influence. At the same time, the lover of his kind must rejoice to note that a remarkable quickening of moral conviction and strife after practical righteousness characterizes the passing days. Old abuses which have been long complacently tolerated are suddenly dragged into the light of publicity and corrected. Candidates for public office are condemned for methods which not long since would have won applause for smartness. If the schools of the prophets send forth fewer than of old there are rising in increasing numbers on every hand those who, although, like Amos, neither prophets nor sons of prophets, yet prophesy against the altars of Mammon and Sensuality and summon Israel to new allegiance to what is highest and holiest.

That this should be so will not appear surprising to the student of history. The rhythmic ebb and flow which Herbert Spencer so painstakingly traced, through many diverse manifestations, is not wanting in the moral realm. The pendulum beat between enthusiasm and indifference is so constant as to appear almost reducible to law. There is not, however, the complete defect of conviction which we sometimes imagine during what we might call the negative periods. The river is still flowing, even though seemingly retarded by obstructions in its course. It is gathering head and will soon break through all barriers.

How clearly this truth is shown in the history of the Abolition movement and now again in the progress of Prohibition! For a century this country groaned in spirit over the inhumanities and degradations of African slavery. Women prayed, poets sang, editors wrote, orators pleaded, but the great god Greed laughed them to scorn. Private interest dammed back the flood of sympathy, conviction and justice. Then suddenly, when the conscience of the South seemed seared and the conscience of the North cowed and complacent, when the friends of humanity despaired and the oppressors of men gloated in proud security, the accumulated weight of waters burst through and washed the stain from our flag and the blot from our land.

Quite parallel is the story of the struggle with intemperance. Tears, prayers, pledges, speeches, statutes, all have been in vain. Appetite has laughed all these to scorn. Avarice has dominated the rights of citizens, the convictions of parents, the welfare of individuals. Blood and treasure surpassing all the wars have been lavished upon the altar of this Moloch. Not hecatombs of beasts but holocausts of men have been sacrificed to placate this arch fiend. It seemed invincible. It held legislatures in leash, it controlled the votes of senators and molded the decisions of courts, it annulled the oaths of juries and deadened the judgment of communities. Its most ardent antagonists despaired, the heart of humanity grew sick, and hope fainted.

Then suddenly the cumulative effects of three generations of agitation and education appeared. Citizenship once again arose in the might of its manhood; state after state voted to eliminate the saloon from its borders; judges everywhere grew conscious of their duty; juries recognized anew the sacredness of their oath; officials became aware of their obligations; state-wide prohibition, county option, no-license, conviction of law-violators, intense public interest and a new determination to rid the land of this curse also mark a new era in the history of our land and a new reign of righteousness throughout our borders.

G. R. P.

The change from storm and winter to serene and mild weather, from dark and sluggish hours to bright and elastic ones, is a memorable crisis which all things proclaim. It is seemingly instantaneous at last. Suddenly an influx of light filled my house, though the evening was at hand, and the clouds of winter still overhung it, and the eaves were dripping with sleety rain. I looked out the window, and lo! where yesterday was cold gray ice there lay the transparent pond already calm and full of hope as in a summer evening, reflecting a summer evening sky in its bosom, though none was visible overhead, as if it had intelligence with some remote horizon. I heard a robin in the distance, the first I had heard for many a thousand years, methought, whose note I shall not forget for many a thousand more. —*Thoreau.*

China has 176 daily newspapers, containing the news of the world, so that the people of China know what is going on in the world as well as you Americans. And China has what America has not got in the way of newspapers,—a woman's daily newspaper, edited and conducted and printed by women, and it is solely for the advancement of women, morally and socially. In that paper are no fashion plates, no "Merry Widows," nor "Merry Widow hats" such as American women's papers contain. Millions in China are now being spent for education, for the Chinese have awakened and are certain to become a highly civilized nation in time to come.—*From an Address by Ug Poan Chew*

THE PULPIT

A Palm Sunday Sermon from the South

SERMON PREACHED IN ABRAHAM LINCOLN CENTRE, CHICAGO, APRIL 4, 1909, BY JENKIN LLOYD JONES.

And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.
Mark 11:9-10.

It is Palm Sunday. At an early hour this morning, if the long established custom is continued, the Pope of Rome was carried with pomp on the shoulders of twelve officials through the hall of St. Peters, between the open aisles of armed soldiers, throwing with his open hands benedictions upon the prostrate multitude, who from an early hour this morning have crowded the great minster. With due ceremony he was landed at the foot of his throne and with more ceremony he consecrated large piles of palm branches which are being passed to cardinals, bishops, abbots and other dignitaries, who receive them reverently and in return kiss the hand, knee or foot, according to the rank.

The ceremony is still in process and will continue long into the afternoon. Everything wears a somber hue; ladies in black dresses and veils alone are admitted; it is the beginning of Holy Week; all the altars and crucifixes are draped in mourning. These consecrated palm branches will ultimately be burned by the most devout and the ashes saved to be sprinkled over the worshippers on the Ash Wednesday that is to inaugurate the next year's season of Lent.

In the old days of England, yielding to the Saxon tendency to combine merriment with solemnity, changing fast days into feast days, these somber processions were lightened by the showering of cakes from the steeples of parish churches, for which children scrambled, to the amusement of the crowd,—symbolic of the heavenly blessings that the season showers; the distributing hands symbolizing those of angels. In the accounts of an old London parish church for 1520, the following item appears:

"For the hire of an angel on Palm Sunday, eight pence."

Seventeen years later, 1537, the celestial functionary came at half price; four pence is the amount invested.

Missing the palms, it was a pretty old English custom on the Saturday preceding Palm Sunday for parties to go in search of the budding willows which were to do service in lieu of palms.

It is a far cry, in time, character and temper, from these churchly processions to the simple ovation hinted at in the New Testament narrative. The demonstration, if such there was, was probably only a burst of enthusiasm on the part of the few countrymen from the north who had accompanied the dusty Nazarene to the Passover feast at the capital city. His advent into the city was the occasion on the part of his rustic followers for an attempt to lift him into public notice and to give him the prominence to which their fond hearts would fain elevate him. A scrap of prophecy from the old scrolls haunted their brains:

"Tell ye the daughter of Zion,
Behold thy King cometh unto thee
Meek and riding upon an ass
And upon a colt, the foal of an ass."

Had not the time come, and was not he the fitting candidate? Was he not of the lineage of David, a suffering friend of the poor, and were not the multitudes awaiting him? Were not the wise astonished at his teachings, and yet little children were not afraid of him? and was he not full of prophetic fervor, and was it not the psychological moment to present him at the temple city? There was personal affection, local pride, the deep-seated sanctities, the devout faith of a far-reaching ancestry in that demonstration. It was like the calling of Cincinnatus from his plow or Abraham Lincoln from his rail-splitting.

How different from the stately procession at Rome is this unorganized knot of sun-burned, bare-footed peasants, weather-beaten fishermen, vine-dressers, herdsmen, with their wives and children; with here and there a more refined face, a finer dressed individual from the Bethany suburb or an occasional house along the street where the previous visits of this thought-provoking, life-ennobling young man were remembered.

The objective fact in this tradition, whatever it may have been, has doubtless been exaggerated in dignity and imposing character in the narrative which took form perhaps a generation after the death. Surely the arrival of this band of reformers, rustic enthusiasts, with their young prophet leader, who combined in himself the serenity of Isaiah and the impetuosity of Elijah, made but a slight impression upon the priestly hosts and the ceremonial life of the sacred city during its festival week. The reaction was prompt; the sequel was tragic, for the dark tragedy of Friday followed hard after.

And still the church has done well in dwelling lovingly upon this episode; for this burst of enthusiasm, this brief hour of recognition and honor, was deserved. Triumph entered with him; victory rode that day "on the foal of an ass" through the streets of Jerusalem; prophecy was vindicated; progress was realized and a future more golden, a kingdom more loyal, a beauty more far-reaching and a patriotism more world-inclusive than any of those who cried "Hosanna!" could ever dream of.

Victory is the word for Palm Sunday sermons. This may well be the festival day for triumphant movements and triumphing souls.

I will not try to disentangle the nature from the human nature element in this great spring festival. For now it is an unquestioned fact that Easter, however interpreted, is at the root a sun festival. The theology of Easter begins where the astronomy ends; human life has grafted its hopes, symbols and trusts on the primal stalk of nature.

This is not only well but inevitable. No heart is too stolid to feel the sermon of the pussy willows; no soul is so dull but that it welcomes with a throb of gratitude and hope the coming of the robin; and one of the most soothing, inspiring and gratifying texts in the book of universal revelation is that which is read in the greening grass.

I, who through your courtesy and forbearance was permitted to escape from the strain of March weather in this city of winds, return to you on the crest of the rising wave of new life that is tinting the forests, stirring the sod and encouraging the sons and daughters of God to become co-workers with him, all the way from Mississippi to the Lakes. Everywhere the

fields are being fretted with plow and harrow, seeds are being cast into newly-plowed furrows, men are believing in the promises of the Almighty that "seed time and harvest shall not fail while the world lasts."

You need no sermon word of mine to enforce the Palm Sunday message of nature. But how about human nature—do the promises hold here as there? Can human hearts be trusted, as the orchard trees are trusted, to bud, bloom and bear fruit in due season?

To the enforcement of this Palm Sunday message in the fields of human life I bring to you a few of the facts that seem to me significant, hopeful and conclusive evidence of the Palm Sunday triumphs in our American life, facts gathered out of my experiences in the Southland during my March escape from work and weather.

I took the trip by steamboat from Memphis to Vicksburg. Forty-six years before, almost to the day, I took the same trip. Now as then the river was at full tide. The clouds of a continent had broken over the valley and from the Rockies to the Alleghenies the waters had been gathered.

Now government employes patrol the high levees, looking for the slightest evidence of a weakening bank, re-enforcing the distrusted portions, elevating the inadequate line,—all for the sake of protecting the life and property of the dwellers on either side.

Forty-six years ago representatives of the same government were demolishing stretches of the protecting banks, inviting the devastating flood, deliberately planning to inundate settled homes and to make new and unexpected water-ways for its gun-boats and battering rams through these crevices. Our flotilla carried armed men across-lots in the strategies of war.

This year our boat "laid to" nearly one whole night for the purpose of rescuing a herd of cattle that the search-light eye had discovered in the dark, standing knee-deep in the flood in which they would soon have perished. Forty-six years ago the lights were muffled, the pilot-house was barricaded with cotton bales to guard the pilot from the bullets of the sharp-shooters seeking his life and the destruction of the boat.

At Vicksburg I spent nearly a whole long sun-lit day riding over the boulevarded roads, the Confederate and Union avenues of a national park where forty-six years ago I crouched behind the earth-works and went to sleep with the screeching shell and the singing bullet for a lullaby.

Now I read the story of the siege, in bronze tablets, which forty-six years ago was enacted by starving, home-sick bullet-torn men on both sides of the line. Now the artist has tried to give in bronze and marble to coming generations some symbol of the valor and courage. Little children now play where the picket fires once burned, and lovers rest in the embrasures through which frowning cannon sent their ghastly greetings. And the city that was desecrated, riddled, starved, rejoices in the great national park that will become increasingly a thing of beauty, reconciling ground upon which the old combatants will meet, and, may heaven grant, a warning for all time to come, against unholy contentions and brutal strife.

Most of my days were spent within the zone of the Nashville daily papers. For the first two weeks these columns were flooded with the reports of the great Cooper-Carmack murder trial. For two long months, at a terrible expense to the state in money and to the public in nervous strain, the plain, grewsome story was told and re-told with infinite elaboration. A corps of the ablest lawyers the state could yield sought by subtlety, refinement of analysis and legal strategy to confuse the facts and confound the judgments of judge and jury. The great arguments of the lawyers at the close were reported as being the most brilliant display of forensic oratory ever known in the state. Week after week the court room was crowded to suffocation by ladies as well as gentlemen, who stood in line hours before the doors were open, carrying their luncheon with them. The result of it all was that, in Tennessee as everywhere else, the deliberate shooting of a man in board daylight, in a crowded city, because he had indulged in some political billingsgate, was pronounced murder and the unquestioned perpetrators of the murder were held responsible for the act. Which means, as I understand it, that the regime of the pistol as an instrument of justice is past or passing; that no man's honor can be vindicated by a dishonorable act; that a man's good name can be saved only by the avoiding of dastardly deeds.

I take this as a spring time promise of the coming of that summer season of sense and love of wisdom and justice that will make the national carrying of arms and international dueling as absurd, dastardly and altogether lawless as it is now among individuals. No more truly is the pistol in the hip-pocket of the citizen a menace to the life of the innocent, including the carrier thereof, than are armed ships and martial battalions a menace to the safety of nations and to the sanity of the world. It was a sorry revelation of the survival of the regime of the shotgun and the pistol-honor still lurking in the hearts of what the newspapers call "the leading citizens of Nashville" that caused a rush of those "first" citizens to put their names on the bonds of the convicted murderers. It is well that the decisions of the court and the verdict of the jury should be tried out to the last limit; it was right that they should be given the benefit of all the law allows; I am glad that business men were found to secure them this privilege, but when the bond is scrawled all over with the autographs of the so-called "leading citizens," who thereby show their sympathy with the murderers and their interest in reversing the decision of this two months' trial of an active politician, while they stood by dumbly, approving of the sentences of life and death that were ground out in job lots at the rate of half a dozen a session to the friendless and the poor in the next day's session of the same court, this is sorry evidence of low ideals and vulgar enthusiasms.

Following hard upon this wearisome sensation of the Cooper-Carmack murder trial came another Nashville sensation; it came like the robin's song, as an unquestioned harbinger of a coming summer, like the sunshine that was to drive away the chills of winter and to ameliorate the winds of March.

Some patriotic citizen offered seventy-five thousand dollars towards the erection of a worthy Young Men's Christian Association building for the city of Nashville, if by the first of April the fund should be increased to two hundred thousand dollars by the citizens. The better life of Nashville arose to the inspiring and bloodless campaign. The city was districted; localities and classes were covered by suitable committees; the newspapers took up the cause. Each morning clever cartoons emphasized the call and great dials on city walls indicated the growth of the fund. Merchants and preachers, teachers, mail-carriers, expressmen, women's clubs, men in prison and in workshops,—all joined in the inspiring campaign, which

Issued as a Supplement to Unity

BULLETIN *of the* PHILADELPHIA (First) CONGRESS

OF THE

National Federation of Religious Liberals

TO BE HELD IN THE

MEETING-HOUSE OF THE RELIGIOUS SOCIETY OF FRIENDS

PHILADELPHIA, Race Street, near North 15th Street

APRIL 27-30, 1909

Have we not all one Father? Hath not one God created us? — *Malachi* ii. 10.

STATEMENT OF PURPOSE.

"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom, and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

Issued as a Supplement of the *Friends' Intelligencer, Christian Register, Universalist Leader, Unity,* and *Reform Advocate.*

THE ONE RELIGION.

"All humble, merciful, just, pious, and devout souls are everywhere of *One* religion. Holiness, purity, and charity are not the exclusive possession of any church in the world, but *every* system has produced men and women of the most exalted character."

SPIRITUAL INDEPENDENCE.

To conceit that men must form their faith according to the prescriptions of other mortal men is both ridiculous and dangerous. . . . The understanding can never be convinced by other arguments than what are adequate to its own nature. Force may make hypocrites, but it can make no converts.—*William Penn.*

A PROPHECY.

The time is coming when the more liberal of the Catholic and Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical all unite in a broad and universal religious organization, loving, honoring, serving, the common body, while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward: others will follow in time. The base remains where it is: the vast masses at the foot of each church will yet remain, perhaps for centuries, where they now are. But, as you look to the lofty heights above, you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward.

Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other, and promote that spiritual fellowship, that kingdom of heaven, which Jesus predicted.—*Keshub Chunder Sen, Hindu Theist, in* 1833.

THE FELLOWSHIP OF THE SPIRIT.

We have grown up under different influences. We bear different names. . . . Diversities of opinion may incline us to worship under different roofs, or diversities of tastes or habit to worship with different forms. But . . . we may still honor and love and rejoice in one another's spiritual life and progress as truly as if we were cast into one and the same unyielding form . . . In many great truths, in those which are most quickening, purifying, and consoling, we all, I hope, agree. There is a common ground of practice aloof from all controversy, on which we may all meet. We may all unite hearts and hands in doing good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom, and virtue, in making God known for the reverence, love, and imitation of his creatures, in resisting the abuses and corruptions of past ages, in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succoring the orphan and widow, in enlightening and elevating the depressed portions of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's word to the ends of the earth, in redeeming the world from sin and woe. . . . May this universal charity descend on us, and possess our hearts; may our narrowness, exclusiveness, and bigotry melt away!—*William Ellery Channing.*

THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS.

was organized at Philadelphia, December 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it will be affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American community.

The Federation will hold from time to time, alternately with the International Congresses referred to, extended public meetings of religious liberals in centres of American thought and life, at which united and earnest testimony will be given in behalf of the great universal affirmations of the moral and religious life. It will seek to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and goodwill, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct, and not on creed and rite.

Furthermore, the Federation will labor for the paramount interests of social reform and good citizenship. It will strive for the awakening of the public conscience, the promotion of social justice, and a better performance of social service and obligation. The approved institutions of human society,—the family, the school, the Church, and the State,—in their ideal aspects, will receive its homage and support. The Federation will co-operate with every agency which endeavors to uplift the national character and invigorate it with high ethical and social aims.

Executive Committee.

Rev. Frederick A. Bisbee, D.D., Boston, Mass., Editor *Universalist Leader.*

Rev. Algernon S. Crapsey, D.D., Brotherhood House, Rochester, N.Y.

Rev. Samuel A. Eliot, D.D., President American Unitarian Association, Boston, Mass.

[OVER]

Executive Committee—Continued.

Rev. Hugo Eisenlohr, Pastor German Evangelical Church, Cincinnati, Ohio.
Rev. George H. Ferris, D.D., Pastor First Baptist Church, Philadelphia.
Professor George B. Foster, Ph.D., University of Chicago.
Rev. Frank O. Hall, D.D., Minister Church of the Divine Paternity, Universalist, New York.
President Frederick W. Hamilton, D.D., Tufts College, Mass.
Mrs. Julia Ward Howe, Boston, Mass.
Miss Susan W. Janney, Philadelphia.
Rev. Jenkin Lloyd Jones, Minister Abraham Lincoln Centre, Chicago, Ill.
Rabbi Joseph Krauskopf, D.D., Philadelphia, Pa.
Rev. J. Clarence Lee, D.D., Pastor Church of the Restoration (Universalist), Philadelphia, Pa.
Rev. Henry Mottet, D.D., Rector Church of the Holy Communion, New York.
Edwin D. Mead, president of the Free Religious Association of America, Boston, Mass.
Rev. R. Heber Newton, D.D., East Hampton, Long Island, N.Y.
Rabbi David Philipson, President Central Conference of American Rabbis, Cincinnati, Ohio.
Rev. Charles E. St. John, Pastor First Unitarian Church, Philadelphia, Pa.
Mrs. Anna Garlin Spencer, Director Summer School of Ethics, New York.
Rev. J. J. Summerbell, D.D., Dayton, Ohio.
Rev. Carl A. Voss, Pastor Smithfield Street German Evangelical Church, Pittsburg, Ohio.
Rev. J. B. Weston, D.D., President Christian Biblical Institute, Defiance, Ohio.
S. Burns Weston, Director Ethical Society, Philadelphia, Pa.
Rev. Charles W. Wendte, Foreign Secretary of the American Unitarian Association, Boston, Mass.
Henry W. Wilbur, General Secretary of the Committee for Advancement of Friends' Principles.

THE PHILADELPHIA CONGRESS.

The First Congress of the Federation will be held April 27–30, 1909, in Philadelphia, in the great Meeting-house of the Religious Society of Friends, on Race Street, near North 15th Street, and quite near the Broad Street Station of the Pennsylvania Railroad Company. The adjoining rest-rooms, book-room, restaurant, and library of the Society have also been kindly placed at the disposal of members and visitors, and will be open daily from 9 A.M. to 6 P.M.

A cordial invitation is extended to all interested in the purposes of the Federation to attend these meetings and participate in their proceedings.

They can do this most effectively by becoming members of the Federation, which may be done by applying to the President of the Congress, Henry W. Wilbur, 140 North 15th Street, Philadelphia, or its Secretary, Rev. Charles W. Wendte, 25 Beacon Street, Boston, Mass., and enclosing the membership fee of ONE DOLLAR.

A registration and membership bureau will be maintained during the Congress in the anterooms of the Meeting-house. Here also the local Reception committees will proffer visiting friends information and service.

Members of the Congress will be provided with badges, accorded seats on the floor, admission to the reception, and other privileges to be announced.

OFFICERS OF THE CONGRESS.

President, Henry W. Wilbur, 140 North 15th Street, Philadelphia.
General Secretary, Charles W. Wendte, 25 Beacon Street, Boston, to whom communications may be addressed.
Treasurer, Henry Justice, 122 South Front Street, Philadelphia, Pa.

Honorary Vice-Presidents.

Charles Neal Barney, Lynn, Mass.
George Batchelor, Editor *Christian Register*, Boston, Mass.
Elizabeth Powell Bond, Philadelphia, Pa.
Samuel McChord Crothers, D.D., Cambridge, Mass.
William W. Cocks, Congressman, Long Island, N.Y.
Robert Collyer, Litt.D., New York, N.Y.
Joseph H. Crooker, D.D., Boston, Mass.
Newton M. Curtis, New York, N.Y.
Mrs. Caroline H. Dall, D.D., Washington, D.C.
William L. Douglas, ex-Governor of Massachusetts, Brockton, Mass.
Eben S. Draper, Governor of Massachusetts.
Charles W. Eliot, LL.D., President of Harvard University, Cambridge, Mass.
Samuel A. Eliot, D.D., President American Unitarian Association, Boston, Mass.
William H. P. Faunce, LL.D., President Brown University, Providence, R.I.
Lewis B. Fisher, D.D., President Lombard College, Galesburg, Ill.
Rabbi Charles Fleischer, Boston, Mass.
Henry P. Forbes, D.D., President Theological School, Canton, N.Y.
Miss Emma F. Foster, President Woman's National Missionary Association of the Universalist Church, Boston, Mass.
Horace Howard Furness, LL.D., Philadelphia, Pa.
Rev. Miss Eleanor E. Gordon, Des Moines, Ia.
Mrs. Frances A. Hackley, Tarrytown, N.Y.
Edward Everett Hale, D.D., Chaplain United States Senate
James S. Haviland, New Rochelle, N.Y.
Rabbi Maximillian Heller, New Orleans, La.
Rabbi Emil G. Hirsch, D.D., Chicago, Ill.
Jesse H. Holmes, LL.D., Swarthmore College, Philadelphia, Pa.
Mrs. Julia Ward Howe, Boston, Mass.
Charles L. Hutchinson, Chicago, Ill.
William De Witt Hyde, LL.D., President Bowdoin College, Brunswick, Me.
William M. Jackson, New York, N.Y.
Dr. O. Edward Janney, Baltimore, Md.
David Starr Jordan, President Stanford University, California.
John D. Long, LL.D., Hingham, Mass.
Miss Emma C. Low, President National Alliance of Unitarian Women, Brooklyn, N.Y.
Lee S. McCollester, D.D., Detroit, Mich.
Professor Arthur C. McGiffert, D.D., Union Theological Seminary, New York, N.Y.
Benjamin H. Miller, Ashton, Md.
Mrs. Sarah T. Miller, Ashton, Md.
J. T. Mitchell, Philadelphia, Pa.
Professor George F. Moore, D.D., Theological School of Harvard University, Cambridge, Mass.
William J. Ogden, Baltimore, Md.
A. Mitchell Palmer, Congressman, Stroudsburg, Pa.
Edward A. Pennock, Chatham, Pa.
Frederick W. Perkins, D.D., Lynn, Mass.
Jacob H. Schiff, New York, N.Y.
Jacob G. Schurman, LL.D., President of Cornell University, Ithaca, N.Y.
Edward C. Stokes, ex-Governor of New Jersey, Trenton, N.J.
Jabez T. Sunderland, D.D., Hartford, Conn.
Dr. Booker T. Washington, President Tuskegee Institute.
Mrs. Helen Magill White, Ithaca, N.Y.
And others.

GEORGE FOX.

The basis of his teaching was the belief that each soul is in religious matters answerable not to its fellows, but to God alone, without priestly mediation, because the Holy Spirit is immediately present in every soul, and is thus a direct cause of illumination. From this central belief flowed two important practical consequences, both essentially modern: one was complete toleration, the other was complete equality of human beings before the law.—*John Fiske.*

THE LIBERAL FAITH.

A religion wide as the widest outlook of the human mind, a religion free as human thought, concurrent with reason, co-ordinate with science; a religion in which the present predominates over the past, and the future over the present, in which judgment tops authority, and vision outruns tradition,—this is the instant demand of a liberal faith.—*Frederic H. Hedge.*

Issued as a Supplement to Unity

LIST OF HOTELS.

The following hotels in Philadelphia, within easy distance of the meeting-house, Race and 15th Streets, have given terms for the entertainment of guests during the sessions of the Congress of Religious Liberals.

New Bingham, Market and Eleventh Streets, European plan. $1.50 per day and upwards. Rooms should be engaged in advance, if possible.

The New Hotel Hanover, 12th and Arch Streets. European plan. One person, $1, $1.50, and $2 per day; two persons, $2 to $3 per day; with private bath, one person from $2 to $5 per day. This hotel furnishes a club breakfast from 20 cents to $1; *table-d'hôte* luncheon, 50 cents; dinners, 75 cents.

Bellevue-Stratford, Broad and Walnut Streets. European plan. Room without bath, one person, $2.50 per day; with bath, $3.50 per day. Room for two persons, without bath, $3.50 per day; two persons with bath, $4.50 per day.

St. James, Walnut and Thirteenth Streets. European plan. Rooms without bath, $2 per day, single; $3 per day, double.

The Colonnade, Fifteenth and Chestnut Streets. European plan. Makes the following reduced offer: two persons in a room, each $1 per day; one person in a room, $1.50 per day.

The Rittenhouse, 22d and Chestnut Streets. American plan. $3 per day, one person; $6 per day, two persons; with bath, one person in room, $3.50 per day. European plan, $1 per day, without bath; with bath, one person in room, $1.50; two persons, $2.50.

Windsor Hotel, 1223 Filbert Street. American plan, $2.50 per day, and up, each person; with private bath, $2 per day each person. European plan, $1 per day, and up, each person, without bath-room; with bath, $1, $1.50 per day each person. *Table-d'Hôte* meals, 50 cents each.

Young Friends' Association Building (adjoining meeting-house). A limited number of rooms can be engaged in advance at 75 cents per night for one person in room; $1 and $1.50 per night for two persons in room. In the annex, nearly opposite meeting-house, rooms $1 and $2 per night. The $2 rooms have private bath. Luncheon in building joining meeting-house open to visitors. Meals, 25 cents each.

THE INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

The National Federation of Religious Liberals will be affiliated with the International Council of Religious Liberals. It has also received a cordial greeting from the League for Progressive Thought and Social Service, recently organized in England by the Rev. R. J. Campbell, minister of the City Temple, London, and an invitation to enter into relations with it.

The large success, both as regards numbers and representative quality of the International Council of Religious Liberals, which was organized in Boston in the year 1900, and has held largely attended and influential conventions in London, Amsterdam, Geneva, and Boston (the membership of the Boston Congress was upwards of 2,200), has in large degree led to the formation of the *National* Federation of the free and religious elements of the United States and Canada. These great international congresses are held at intervals of two or three years and in different countries. The next one will be convened in Berlin, Germany, in August, 1910. The sixth may be welcomed to Paris. It will be some years before it again assembles on American soil. In the mean time there is danger that the large and congenial fellowship which the Boston International Congress brought into existence, and the liberalizing and reconciling influences it radiated through the American religious community, may be imperilled or lost. To prevent this, to unify and concentrate the forces which make for religious sincerity, freedom, and progress in the United States—this is the purpose of the American federation of religious liberals.

THE INNER LIGHT

Having for a considerable time past found, from full conviction, that scarcely anything is so baneful to the present and future happiness and welfare of mankind as a submission to tradition and popular opinion, I have been led to see the necessity of investigating for myself all customs and doctrines of a moral and religious nature, either verbally or historically communicated, by the best and greatest of men or angels, and not to sit down satisfied with anything but a plain, clear testimony of the spirit and word of life and light in my own heart and conscience.—*Elias Hicks.*

Glory, honor, and peace to every man that worketh good!—*Romans* ii. 10.

PROGRAM OF THE CONGRESS.

TUESDAY EVENING, APRIL 27, 8 O'CLOCK.

First and opening session of the Congress. Welcome by the President of the Congress, Henry W. Wilbur, of Philadelphia.

Topic of the session, "RELIGIOUS TOLERANCE AND GOOD CITIZENSHIP."

Mutual toleration and good will between all classes, races, and churches of the republic a fundamental condition of religious and civil welfare.

8.10. A letter to the Congress from the President of the United States, William Howard Taft, will be read by the Secretary, Charles W. Wendte, of Boston, Mass.

8.20. Address, "The Jew and Good Citizenship." Oscar S. Straus, of New York, late United States Secretary of Commerce and Labor.

8.40. Address, "The Roman Catholic and Good Citizenship." Charles J. Bonaparte, of Baltimore, late Attorney-General of the United States.

9.00. Address, "The Protestant and Good Citizenship." President W. H. P. Faunce, of Brown University, Providence, R. I.

9.29. Address, "The Negro and Good Citizenship." Dr. Booker T. Washington, Principal Tuskegee Institute.

All present will unite in singing the national hymn, "My Country, 'tis of thee."

Dismission.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to do all which may achieve a just and lasting peace among ourselves and with all nations."

WEDNESDAY MORNING, APRIL 28, 9.30 A.M.

SECOND SESSION OF THE CONGRESS.

Topic, "THE NATURE AND MISSION OF RELIGIOUS LIBERALISM."

9.30. Devotional Service. Conducted by Rev. John Clarence Lee, D.D., Pastor Universalist Church of the Restoration, Philadelphia.

9.40. Presidential Address. Henry W. Wilbur, Secretary Committee for the Advancement of Friends' Principles, Philadelphia.

10.00. Secretary's Report. Rev. Charles W. Wendte, Foreign Secretary American Unitarian Association, Boston.

10.10. Business. Appointment of Committees.

10.15. Address: topic, "What is Religious Liberalism?" Rev. William Channing Gannett, D.D., Rochester, N.Y.

10.40. Address: topic, "What Liberal Religion does for Man's Higher Welfare and Happiness." President Frederick W. Hamilton, D.D., Tufts College, Boston, Mass.

11.00. Discussion.

11.30. Address: topic, "What Liberal Religion has done for America." Edwin D. Mead, President of the Free Religious Association, Boston, Mass.

12.00. Discussion.

12.30. Adjournment

WEDNESDAY AFTERNOON, APRIL 28, 2 P.M.

SECOND SESSION (*Continued.*)

2.00. Address: topic, "Liberal Religion a Positive Faith." Ex-Governor Hon. Curtis Guild, Jr., of Boston, Mass.

2.20. Address: topic, "The Obligations and Opportunities of Religious Liberalism in America To-day." Rev. Frederic A. Bisbee, D.D., of Boston, Editor *Universalist Leader.*

2.50. Discussion.

3.30. Adjournment.

Special arrangements will be made for afternoon sightseeing automobile rides about Philadelphia and its environs, and personally conducted tours about the city.

WEDNESDAY EVENING, APRIL 28.

Social Reception. In the Clover Room of the Hotel Bellevue-Stratford. Admission by membership badge. Brief addresses by various speakers.

THURSDAY MORNING, APRIL 29, 9.30 A.M.

THIRD SESSION OF THE CONGRESS.

Topic, "RELIGION AND MODERN LIFE."

9.30. Devotional Service. Rev. Hugo Eisenlohr, Cincinnati, Ohio.

9.40. Address: topic, "The Religion of Democracy, as exemplified by the Career of Abraham Lincoln (1809–1909)." Rev. Jenkin Lloyd Jones, Minister Abraham Lincoln Centre, Chicago, Ill.

10.20. Address: topic, "Evolution and Religion. Religion's Debt to Charles Darwin (1809–1909)." Rev. John Haynes Holmes, Minister Church of the Messiah, New York, N.Y.

11.00. Discussion.

11.30. Address: "The Bible in Modern Life." Rabbi David Philipson, President Central Conference of American Rabbis, Cincinnati, Ohio.

12.00. Discussion.

12.30. Adjournment.

THURSDAY AFTERNOON, APRIL 29, 2 P.M.

THIRD SESSION (*Continued.*)

2.00. Address: "The Church in Modern Life." Rev. Frank O. Hall, D.D., Minister Church of the Divine Paternity, New York, N.Y.

2.35. Discussion. Led by Rev. A. S. Crapsey, of Rochester, N. Y.

3.10. Address: "Jesus Christ in Modern Life." Professor George B. Foster, Ph.D., University of Chicago.

3.45. Discussion.

4.10. Adjournment.

Excursions, etc.

THURSDAY EVENING, APRIL 29, 8 O'CLOCK.

FOURTH SESSION OF THE CONGRESS.

Topic, "RELIGION AND THE SOCIAL QUESTION."

8.00. Devotional Service.

8.10. Address: "Religion and Politics." Justice F. J. Swayze, Supreme Court of New Jersey.

8.40. Address: "Religion and Social Service." Alexander Johnson, General Secretary National Conference of Charities and Correction, Fort Wayne, Ind.

9.10. Address: "Religion and Modern Industrialism." John Mitchell, late President United Mine Workers of America.

FRIDAY MORNING, APRIL 30, 9.30 A.M.

FIFTH SESSION OF THE CONGRESS.

Topic, "RELIGIOUS AND SOCIAL REFORM."

9.30. Devotional Service.

9.40. Address: "The Duty of Religious Liberals toward the Peace Movement." Dr. William I. Hull, Swarthmore College, Pennsylvania.

10.10. Discussion.

10.40. Address: "Religion and the Social Conscience." Professor Francis Greenwood Peabody, D.D., of Harvard University.

11.15. Discussion. Led by W. J. Ogden, Baltimore.

11.40. Address: "The Duty of Religious Liberals with Respect to Marriage and Divorce." Mrs. Anna Garlin Spencer, Director Summer School of Ethics, New York.

12.10. Discussion.

12.30. Adjournment.

FRIDAY AFTERNOON, APRIL 30, 2 P.M.

FIFTH SESSION (*Continued.*)

2.00. Address: "The Duty of Religious Liberals with Respect to the Child." Mrs. Frederick Nathan, President Consumers' League, New York.

2.30. Discussion.

3.00. Address: "The Duty of Religious Liberals toward the Temperance Reform." Wilson S. Doan, Indianapolis, Ind.

3.30. Discussion. Led by Rev. Pedro Ilgen, D.D., Pastor German Evangelical Church of the Holy Spirit, St. Louis, Mo.

FRIDAY EVENING, APRIL 30.

SIXTH AND CLOSING SESSION OF THE CONGRESS.

Topic, "THE FELLOWSHIP OF THE SPIRIT."

0.00. Devotional Service.

0.00. Address: "Liberty and Union in Religion." Rev. Charles G. Ames, D.D., Minister Church of the Disciples, Boston, Mass.

0.00. Ten-minute addresses by representative members of the following and other religious bodies:—

Baptist. Rev. Dr. George H. Ferris, of Philadelphia.

Congregationalist.

Christian. Rev. J. J. Sumberbell, D.D., of Dayton, O.

Disciple.

Episcopalian. Rev. Dr. Henry Mottet, of New York.

Ethical Culture Society. Mr. Percival Chubb, of New York.

German Evangelical. Rev. Carl A. Voss, of Pittsburg, Pa.

Independent. Rev. Dr. Algernon S. Crapsey, of Rochester, N. Y.

Jewish. Rabbi Dr. Joseph Krauskopf, of Philadelphia.

Lutheran:

Schwenkfelderian.

Universalist. Rev. Dr. Frederick W. Perkins, Lynn, Mass.

Unitarian. Rev. U. G. B. Pierce, of Washington, D. C.

Friend. Prof. Dr. Jesse H. Holmes, of Philadelphia.

Closing Social.

grew in intensity as the time shortened. Daily noon meetings were held where progress was reported. The 30th day of March came and went with an ominous deficit of over twenty-eight thousand dollars. But the business leaders of Nashville rose to the occasion. Automobiles were called into service, and by the night of the 31st the home run was made and when the reports all came in three thousand and more dollars marked the surplus,—more than was wanted.

Fired by the success, before twenty-four hours had elapsed the women had sprung another project, and Nashville is bracing itself for another race, another hundred thousand dollars to build a Y. W. C. A.

Now, I cannot but deplore, of course, the limitations of the "Y" and the "M" and the "W" and the "C" of it. Such a great center of social life, a civic clearing house, a camp of rendezvous for the army of Peace and Progress, should know no limits of age, of sex, of race or of creed. But the hopeful thing about it, that which inspires Palm Sunday Hosannas, is that the better nature of that city was aroused, the hearts of people were fused in a common consciousness; the petty and mean anxiety for the salvation of the individual had given way to the large and generous passion for the well being of the community, the uplift of society; the "I" of it gave way to the "we" of it, and the pride in the "mine" had bloomed into the pride of the "ours."

One subscription to this fund, to my mind, shines with prophetic radiance. After the original donation of seventy-five thousand, the next largest subscription, of ten thousand dollars, came from the Cumberland Telephone & Telegraph Company, a corporation whose field extends throughout a wide area, perhaps throughout the whole state. The subscription was made officially by the Board of Managers on the ground that such an institution would carry with it an economic value by rendering valuable service to the employes of that corporation, the success of which is so dependent upon the integrity and intelligence of the same. I rubbed my eyes to be sure that I read aright when I came to this announcement.

This is surely a most inspiring harbinger of a coming summer time in the realm of the human. It may as yet be the lone robin, but there are others to come. The great next step in municipal uplift and national honor is to compel corporate wealth to share in the burdens of the common life of the community. Nothing bespeaks a deeper damnation to city and to state than the stolid way in which great corporations, mighty aggregations of wealth and organized industries, and the mighty captains thereof, not only evade as far as possible their legal share of taxes, but refuse utterly to recognize their responsibilities to that higher tax list which it is beyond the power of the assessor to reach,—the tax of good will, the taxes that sustain the real police officers and the more far-reaching educational forces of the community. Here in Chicago today vast fortunes have been rendered immune from all these higher obligations by the selfishness or short-sightedness of testators who, failing to take their lucre along with them to another world, with their dying signatures have removed it from the obligations and privileges of the corporate life of man; and their trustees are bound by solemn oaths, what they call their obligations to the dead, and to the widows and orphans who are the victims of the dead man's selfishness, to turn a deaf ear to all the higher claims, the far-reaching taxations that support the nobler industries, the finer interests of the community.

A single illustration, a case in point: Half a block to the north of us here the Chicago City Railway Company has established a center of its industries and interests. Over six hundred men, I am told, are on the pay rolls. If each man represents only an average of four, we have in the neighborhood twenty-five hundred souls or more closely packed in congested tenement houses to the northward. The wives and children of these men, to say nothing of themselves, need the ministrations which the adjoining churches and the Abraham Lincoln Centre undertake to provide. The very safety of the property of the company depends on the moral sanity and social vigor of their employes. The company, perhaps rightly, is prohibited by city ordinance from recognizing any of these, falsely called "charity claims," for the city is partner in the accounting. The city uses its portion of the earnings of its investment here for the elevation and protection of the community, but the individual capitalists, be they in New York City or in Chicago, hold themselves aloof from the local needs, deny their claims and refuse their co-operation.

I see in the future no way of exacting compulsory revenue to support the noblest necessities of the community. I resent the implication that they must forever be dependent on the *"charitable"* offerings of the rich. The time is coming when, by the growth of conscience among the wealthy, the intelligent public sentiment of an enlightened community, corporations will rise to the intelligent sense of obligation as well as the finer business sagacity of the Cumberland Telephone & Telegraph Company of Nashville and will lend a hand, at first haltingly, blunderingly, but at last willingly and intelligently. Then wealth will be regarded as a trust and wealthy men will be held to that accounting which is implied by trusteeship.

I met other robins, harbingers of spring in the realms of the spirit, down in the Southland. Nothing more striking, unexpected and ethically inspiring has occurred in the sociological field, as the scientist would say, in the kingdom of heaven, as Jesus would say, since the war than the extension of the "Dry" territory in the Southland. The banishment of the saloon-keeper and the attendant revolution of social habits and reconstruction of personal appetites is something which the politician, the economist and the moralist are alike unable to grasp. They are facts so tremendous that they can neither be understood or estimated at this nearness; we must wait until the middle of the twentieth century before the story of the mighty revolution, the dramatic character, not of this reform but of this social reconstruction, can be adequately told. At close study, every thoughtful man can see that it is not a wave movement, a passing excitement, a feverish reform, but something that has come to stay, something that represents the better judgment, something necessitated by the present comprehension of the laws of nature, the demands of economy and the higher interests of the state.

Meridian is the metropolis of the state of Mississippi, a city of forty thousand, with paved streets and electric illumination, a progressive, aggressive, growing, commercial and intellectual center,—and Meridian has been "Dry" for twenty years. The battle is given up; no faction is foolish enough to dream of reinstating the saloon.

What led to this reform? The homogeneousness of the southern white population, the absence of the so-called "foreign" element, the essential rural char-

acter of the population, the absence of big cities, the manifest police necessity to remove the maddening inspiration beyond the reach of the brutal, indolent element in the recently enfranchised race, all contributed towards this triumph in the Southland. But back of all this and more fundamental than any of these lies the fact that the schoolmaster and the minister have been listened to. Religion and science have put in their work effectively. In the Southland at least the minister still counts for something and the church maintains the leadership which has made its place in history glorious and which demands that it be reckoned within any program looking towards permanent progress in the future. It is well that its doctrinal boundaries be re-surveyed, that its theologies be revised, its creeds brought down to date; not for the sake of weakening but for the sake of increasing its potency over the lives of young men and women. There is no substitute for the church or a consecrated ministry.

Of course the battle is not yet over. The Mississippi river, the thoroughfare of the United States, under the sanction of the United States, has gone temporarily into the saloon business. At every Mississippi landing there were citizens, black and white, waiting to come aboard in order to make their weekly investment in jug goods. Mississippi could control its shores; no liquor could be sold to them while at the wharf, but once in mid-stream the trade became lively under the protection of the Stars and Stripes and next landing the traffickers were put to shore and walked back with their jugs slung over their shoulders or stowed away in bags brought for the purpose. Sometimes when the next landing was too far away, the boat would conveniently pull out in mid-stream, manoeuver with the current long enough for the traffic to be consummated and then re-land at the same place. At other points, as at Vicksburg, the Louisiana shore landings, still "Wet," have been seized upon by the saloon-keepers ostracized from Mississippi, and free naphtha launches are kept busy carrying the Mississippians over to where the thirst may yet be assuaged. It is doubtless true that a traffic in cocaine and other non-alcoholic substitutes has somewhat increased, but all these represent the dying struggles of a passing passion, the greed for stimulants and the still stronger greed for gain.

Lastly, and too late for adequate handling, I found in the Southland justification for Palm Sunday Hosannas over the slow but sure uprising of that race that only forty-six years ago was declared, over the autograph of the great Lincoln, to be forever free. Prejudice, the blind child of ignorance and conceit, still abounds; the injustice and the degradation that are always found where an assumed "superior" race finds itself in close contact with a declared "inferior" race, still abound. The negro in his tatters and the white man with his degrading and damnable affiliations with the black woman of that race, social equality with whom is his persistent and foolish terror, are still in evidence; but everywhere the self-respecting colored man, who is more and more entrusted with tasks involving intelligence and integrity, is also in evidence. It has always been conceded that the South could not get along without the colored man to do the drudgery, the unilluminated labor of the field and the wharf; but it is already true that the South cannot get along without the colored man in places of trust, offices of intelligence; he is needed as land-owner, as tax-payer, as skilled mechanic, as a student not only in economics, but of history and of the classics, as a trustworthy citizen and a needed factor in the South.

So, let the palm branches be waved, and in the absence of such let the pussy willows be gathered and let the "Hosannas" be shouted. Gethsemane may yet be ahead; Easter morning is not here, but the centuries' travail is justified by the facts of today. Let there be no attempt to galvanize into life obsolete forms and expressions. Our road does not lie from Bethany to Jerusalem. But let us catch the divine spirit of him who once rode on the "ass's foal"; he who dared use the whip of small cords; he who distinguished between the real and the artificial wants of life; who made of no avail the traditions of the elders when they stood between him and the councils of the Almighty.

Politicians may cry on the eve of another election for loyalty to party; they may heap their maledictions upon the head of the independent soul; priests will bemoan the neglect of ancient forms and out-grown dogmas. But we today will harken to the voices of the Southland that cry "Courage!" to us where the bleakness of winter is still untouched with green or bloom. All the same, let us rejoice and cry:

"Blessed is he that cometh in the name of the Lord; blessed is the kingdom that cometh, the kingdom of our father David. Hosanna in the highest!'

THE VISION IN THE VALLEY OF DRY BONES

(Ezekiel XXXVII.)

I looked and lo! the bleached bones
Strown glist'ning on the valley's sod!
And all was like the senseless clod,
And one in essence with the stones!

Out at the sight my spirit cried:
"Is Nature but a charnal pit,—
Matter and motion all,—no whit
Of mind or soul therein beside?"

"Is all, indeed, but random shifts
Of atoms blind and brutish force?
And owns it not a higher source,
This yearning, that my heart uplifts?"

E'en as I cried the vision fell;
A deeper sense mine eyes unsealed,
And to my soul there was revealed
What Reason never can dispel!

And through the aeons' travail slow,
When cooling matter gave forth life,
And soul was born mid brutish strife,
I saw the deeper purpose grow,

Until the very stone and clod,
And dry bones, held in seeming death,
Leapt up, infused with quickening breath,
All instinct with the living God!

H. W. Ettelson.

Fort Wayne, Ind.

Dear Unity: Your success in finding so many variants of the "Nil Desperandum" poem lead me to hope that some of your readers may be able to give me the whole of the poem that begins:

"Gently, gently, lay him down,
He has fought a noble fight,
He has battled for the right,
He has won the unfading crown."

I have an impression that the verses were printed in Unity in connection with the funeral address of some notable Chicago citizen. The address may have been made by Mr. William M. Salter. I think it was. My copy of the poem was unfortunately destroyed in a fire and I am very anxious to replace it.

Wm. H. Ramsay.

Louisville, Ky.

THE HOME

Helps to High Living

SUN.—Whether a man's work be hard or easy, whether he be happy or unhappy, a bird is appointed to sing to a man while he is at work.

MON.—The warm pine woods are all alive this afternoon with the jingle of the pine warbler, the, for the most part, invisible warbler.

TUES.—There is such a fiddling in the woods, such a viol-creaking of bough on bough, that you would think music was being born again, as in the days of Orpheus.

WED.—The field sparrow sings in our yard in the rain.

THURS.—Where the good husbandman is, there is the good soil.

FRI.—Each day's feast in nature's year is a surprise to us and adapted to our appetite and spirits.

SAT.—As the walls of cities are fabled to have been built by music, so my pines were established by the song of the field sparrow.

—*Thoreau.*

HAPPINESS.

If skies be gray or skies be blue,
It matters not. I've work to do,
And I must go the appointed way,
If skies be blue or skies be gray.

I may not stop to watch the sun
His beauteous course through heaven run.
I may not stop to still the pain
That comes with clouds and falling rain.

But onward still my path pursue,
And do the work I've found to do,
And get, in shadow or in sun,
One happiness,—my work well done.

EDWIN G. BROWN.

The Story of a Mountain Blue Jay

For many years Cedar Canyon had been the home of woodpeckers, blue jays, and gray squirrels. The tall pines were theirs and the sloping hillsides. Through long, bright summers and snowy winters they lived undisturbed in their far-away corner of the Sierra Mountains.

At last men came to cut down the giant trees. Straight through the lovely canyon they built a railroad to carry logs to the saw-mill below. Soon, instead of gray squirrels, woodpeckers, and blue jays, sixty men were living in the canyon,—sixty men and a few families. They put up tents and built shacks in the midst of squirrel homes, laughing the while at scolding blue jays and indignant woodpeckers.

At last the gray squirrels, the woodpeckers, and blue jays moved away from Cedar Canyon. But they loved their old home, and the bravest often went back visiting. One bird, a beautiful blue jay, with a tuft of perfect feathers on his dainty head, used to go every day to the canyon. His own folks warned him of danger. The gray squirrels said he would be shot, and the woodpeckers told him that men were always trying to shoot their red caps.

Truth to tell, the venturesome blue jay knew that two little children lived in the canyon. Their names were Jennie and Robbie. He wasn't a bit afraid to go near them, and one day, when the children were eating dinner in their outdoor dining-room, the blue jay perched on a tree close by and talked to them with his head on one side. After that he flew down to the railing beside the table. Next thing the blue jay knew he was eating dinner with the family.

A few days later the children named their pet, called him Dick.

In time Dick lost all fear of strangers. No one harmed him, and he supposed every man in camp was his friend. Robbie and Jennie loved the bird. They fed him the choicest dainties and watched for his coming whenever they sat down to the table.

Always the blue jays in the forest warned Dick to be careful. The men in camp had guns, and just for the fun of seeing how straight they could shoot they aimed at birds. It wasn't safe to fly through Cedar Canyon treetops dressed in blue and brown.

Sometimes when Robbie, Jennie, and their mother climbed the hills, they found on the ground birds that would never fly again. Jennie did wish men wouldn't shoot birds; but what could one little girl do to save their precious lives! She didn't know.

One evening when the canyon was lighted with the wondrous glow of sunset above surrounding hills, Jennie offered Dick a bit of cheese. The bird fluttered down to the table and fell in a pitiful bunch by Robbie's plate. He had been shot. Jennie said afterward that she ate tears with her supper that night.

All of Dick's friends in the neighboring tents were grieved. Dick himself seemed cheerful. He could fly, and Jennie's mother said she was sure the bird would get well. Mothers are usually right, and Dick did get well.

"But some one may shoot him again," sobbed Jennie.

Suddenly the child wiped her eyes and wrote a notice, which the man in charge of the commissary allowed her to tack upon the door.

This is what every man in camp read the following day:—

I have a little pet blue jay. Somebody shot at him yesterday and broke his leg. Please don't do it again.

Jennie MacColl.

Some of the men whistled, many of them laughed; but every one of the sixty had a kind heart, and from that day it has been perfectly safe to fly through the treetops of Cedar Canyon dressed in blue and brown.—*Frances Margaret Fox, in The Christian Register.*

Ship Shape Shop

The Ship Shape Shop at Hartley House Settlement, New York City, is the sort of a sewing shop every one has felt the need of. Most people have wondered at various times why some one with enterprise did not start such a scheme. Now it is started and in successful running order. Not only can one have plain sewing and simple dressmaking done here at reasonable rates, but order by telephone a woman, by the day or hour, to come to the house or hotel to sew on braids, darn stockings, or do any other kind of mending. The charge is two dollars a day; by the hour, forty cents for the first hour and thirty for the succeeding. Women for fine work, such as lace mending, and out-of-the-ordinary tasks, like upholstering, are furnished. Each workwoman has been trained and tested in the shop before being sent out. Although the enterprise was started only the first of June, it already employs thirty women. It is thought that during the coming winter the patronage will increase enough to enable the promoters to take on many applicants for work who must now be turned away. Rightly managed, such a shop would, in our opinion, be successful in any city.—*Exchange.*

The Watch Tower

Tariff Reform. The general feeling against certain features of the new Payne Tariff bill is more than a bargain hunt on part of women shoppers. The people have long been led to expect some relief from the excessive prices permitted by the present law. It is quite natural that the proposed bill which in some particulars will put even heavier burdens of taxation upon those who can least easily endure them and will increase the cost of living at present all out of proportion to the income of the average citizen should arouse a storm of protest. The putting an unequal burden of taxation upon the people, the favoring of certain interests at public expense take the tariff discussion out of the purely political sphere and convert it into a moral question. And when it comes to that there isn't so much question about it either.

Illinois Congressmen. The papers report that as a result of a conference the Illinois delegation at Washington along with other staunch party men, have agreed to stand back of the Speaker and the House Organization in their determination to prevent adequate discussion and amendment of the new Tariff bill. For this brave devotion to the public weal Speaker Cannon has termed them model congressmen. It is to be hoped that some of the people of Illinois who do not share in the Speaker's estimation of what constitutes a model congressman, will be able to remember some of these things for the long period of two years.

The Biblical World on Social Duty. The April number of the Biblical World points out in an editorial the fact that at the Sixth Annual Conference of the Religious Education Association last February emphasis was laid to a remarkable degree upon the relation of religious education to social duty. It has this to say, "There is still a great deal of teaching that has the practical effect of making people think of God as a far away religious Being, who is especially interested in receiving worship, having his book read, his day kept and his tithe paid. It is an absolutely transforming conception to come to the idea of God working through the ages in men for social righteousness, calling them to be laborers together with him in bringing justice and truth in the earth."

There is much so-called ministry that is mere ecclesiastical fadism, much that is an attempt to fish people into the churches, much that regards itself as a sort of side issue that does not necessarily modify other elements in the teaching of the church. But it is certainly to be kept in mind that once the revolutionary nature of the social ethics of Jesus and the Prophets is grasped, there will be a reconstruction along more lines than one.

Mr. Roosevelt on Socialism. In a series of two editorials in the Outlook, Mr. Roosevelt has attempted to set forth the proper attitude which should be maintained toward the socialistic movement. He writes in most bitter terms of what he calls "Scientific Socialism" with which he identifies the free love theories of certain writers who happen also to style themselves socialists. Many people feel that his attacks were needlessly bitter, a sort of indictment of the motives of his opponents among whom there are many good people, and that in reality he did not discuss socialism upon its own merits at all. Writers who attempt to deal with "scientific socialism" should be careful to note that, so limited, the subject is simply a theory of economic values and has nothing whatever to do with "free love," etc. As was suggested by a certain member of the faculty of the University of Chicago, such ill advised attacks upon any movement always fail of the end in view and only cause the followers of the movement to doubt the sincerity of their opponents.

The Fight on Tuberculosis. The placing before the voters of Chicago of a proposition for a municipal tuberculosis hospital is a move in the right direction. The disease annually claims so many victims in Illinois that the attempt to increase the facilities for treating it is a timely move. The proposed hospital in addition to affecting many cures will doubtless be a means of checking the spread of the infection to some extent. It is to be hoped that the next step will be more thoroughgoing and remove to some extent the causes of the spread of the disease which lie in such pathological conditions of society as overcrowding, unsanitary dwellings, lack of proper and sufficient food, poverty, overwork. The white plague is in a sense a terrible punishment upon all for the sin of indifference to the needs of others. We must learn the solidarity of the race either in mutual goodwill and helpfulness or in common woe.

A Broader Congregationalism. Every believer in the union of Christianity upon a broader basis than that of doctrine will rejoice at the action of the Northern New Jersey Congregational Association in admitting into its membership a Unitarian Church upon a basis not of doctrine but good will, which did not make it necessary for the Unitarian body to compromise its beliefs in any way. May this be followed by other similar acts cementing the unity that has grown up of late among all who have caught the modern spirit in religion.

An Object Lesson to Other Cities. The taking of the oath of office last week by the new mayor, Alexander, of Los Angeles, brings to a completion a movement which ought to be followed in other cities. Former Mayor Harper, whose acts of maladministration were so bad as to call forth an investigation by the grand jury and whose appointments were obviously the manifestation of political corruption, has been put out of office by the use of the recall election. The better elements in the city asserted themselves. They did not even wait the end of the term to defeat the party in power. They acted in time to prevent the mischief of a boodle administration. The recall is a good political feature, and a provision for some such action should attach to most public positions of trust. It would be an advantage to the people to be able to hold such a thing over the heads of certain members of the U. S. Congress about this time. E. D. M.

THE STUDY TABLE.

Book Review

The Preacher and His Person, Message and Method, by Arthur S. Hoyt; The Macmillan Co., $1.50, net.

All who have read "The Work of Preaching," will welcome the appearance of this companion volume from the pen of Professor Hoyt. The present work is more intimate and personal than the former. It will therefore be even more enjoyed by those who are actively engaged in the task of preaching, as a means of brightening their ideals and renewing their creative impulse. The fundamental and personal character of the work is seen in the following words: "In the changed atmosphere of modern life, it is not enough for the preacher to say the things that are expected; he must speak the truth that has found him, and so will find other men. Therefore these lectures place the emphasis upon the personal element in preaching. The attempt to portray the preacher as he ought to be in character and habit, and to uncover the sources of his real authority,—to help the preacher speak with authority, touch the conscience and form the moral habits of his age, and make his work educative of the abundant life, is the purpose of this book." The first part of the book deals with the personality of the preacher, his physical, intellectual, and spiritual life, the second part with his message. Some of the chapter headings are: "The Authority of the Message," "The Aim of the Message," "The Social Message." The third division treats of the method, evangelistic, expository, ethical, and doctrinal preaching, and all this not in the conventional manner of the lecturer on homiletics; but in the spirit of one who understands his age and is honestly and fearlessly facing its problems and trying to meet them. The book comes to the preacher as the ripe fruit of a long and successful ministry of preaching and teaching. It is not dry and impersonal, but serves to tone up and brighten one's ideals, and to send him to his work with a deeper sense of the importance of his calling, and with renewed faith in the age's need of his work. The book is the expression of a rich personality and experience and is one to be kept on the desk for and as a means of frequent refreshment. H. F. Burns.

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THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

The Struggle With the Vatican in France.—For the chair of the history of religions. In the *College de France*, left vacant by the death of Prof. Jean Reville, ten candidates were entered: M. M. Amelineau, Georges Foucart, Moret, Revillout, Loisy, Maurice Vernes, Toutain, Albert Dufoureq, Mauss and Van Gennep.

Under such conditions it is customary for the professors of the *College de France* and the Academy of Moral and Political Sciences to meet separately and each select two candidates, whose names they present to the Minister of Public Instruction and from these he makes the appointment.

The *College de France*, says the *Semaine religieuse*, met February 1 and on the fifth ballot, the majority stood for Mr. Alfred Loisy, who received nineteen votes, while Mr. Georges Foucart, assistant professor at the University of Aix-Marseille, patronized by the Catholic party, received sixteen. Balloting for a second candidate, on the third round, gave Mr. J. Toutain, lecturer at the *Ecole des Hautes Etudes*, seventeen votes and Mr. Mauss sixteen.

At the meeting of the Academy, on February 27, after a month of wire-pulling and controversy, the final votes stood: on first candidate, twenty for Mr. Foucart and fifteen only for Mr. Loisy; on a second candidate, twenty-three for Mr. Toutain and eleven for Mr. Loisy.

Early in March President Fallieres confirmed the appointment of Mr. Loisy recommended by Mr. G. Doumergue, minister of public instruction.

The new appointee had thus explained to a representative of the *Temps* his view of his possible professorship: "As far as my candidacy is concerned, my personal position in regard to the church can neither be a recommendation nor an objection. I present myself as a scholar, and ask for consideration of my scientific claims. I should enter the *College de France* neither as an apologist for, nor as an enemy of, the church. My program would be this: to study in the different religions the nature and origin of sacrifice, of divination, of the priesthood, the forms of prayer, the evolution of beliefs, the main factors in great religious movements. Surely, all this has nothing to do with catholic modernism or the politico-religious quarrels of the present time."

It is thought that the catholic press would have been better suited with the appointment of another liberal protestant, like the last incumbent, Mr. Maurice Vernes, for instance, than that of an excommunicated priest. *Le Peuple francais* thinks there can be no question that the President of the republic will himself be excommunicated for making the appointment, while other papers of the same school predict organized tumult and disorder in the classes of the new professor.

A circular was sent out last September by Cardinal Merry del Val to all the bishops of France commanding their loyalty to the Papacy in these days of perplexity and trial and expressing papal appreciation of their efforts to put into execution all edicts and instructions promulgated by the Holy See. It calls attention, however, to the fact that certain temporary exceptions had been allowed in the matter of the attendance of the clergy at civil universities and declares it to be the will of the Holy Father that from now on, for the good of the church and of souls, the instructions in his circular letter of October 10, 1907, be strictly observed.

These instructions forbid all candidates for orders from studying at any but the episcopal seminaries and catholic universities, a prohibition which must prove the most effective check possible on the spread of modernism.

Under the Protestant Theological Faculty at Montauban, candidates for a license have heretofore been required to submit two theses, one in French and one in Latin. The latter requirement has now been so modified that a thesis in English or in German may be submitted instead. At Geneva the requirement of a Latin answer to a given question was dropped some years ago and has never been replaced by the demand for a thesis in a foreign language.

Prof. E. Doumergue, dean of the Theological Faculty of Montauban, has just received from the University of Edinburgh, the degree of doctor of theology *honoris causa*.

M. E. H.

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